Carthagena, Ohio

ATTACK ON HUNGER

—Luigi G. Ligutti

THE

# Commonweal

*China and the Soviet*

## DIALOGUE BETWEEN GIANTS

by Harold C. Hinton

*A Chaplain's View*

## RELIGION ON THE CAMPUS

by James J. Maguire

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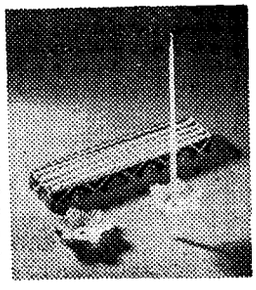

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*Editor*
EDWARD S. SKILLIN

*Managing Editor*
JAMES O'GARA

*Associate Editors*
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RICHARD HORCHLER

*Contributing Editors*
JOHN C. CORT
ANNE FREMANTLE
PHILIP T. HARTUNG
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JOHN BRUBAKER: *Advertising Manager*

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THE
# Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-THIRD YEAR OF PUBLICATION

## week by week

### SOFTER APPROACH

THROUGHOUT the nation, with varying degrees of intentness, Americans are presently engaged in seeking, or obstructing, the abolishment of second-class citizenship. Many who are not directly involved either way get the impression from their newspapers that incidents of violence *per se,* in both North and South, constitute important steps in this struggle for or against civil rights. It is not sufficiently realized that such deplorable manifestations of racial antipathy are widely scattered. It is said that the Klan has not really caught on this time, and Mr. John Kasper has recently been so discredited by his own testimony that he is no longer able to stir up things the way he once did in Tennessee.

In the deep South, where the sentiment supporting segregation appears as strong as ever, there is a widespread desire to avoid violence in any form over racial matters. In the halls of Congress southern Senators and Congressmen are for the most part an embodiment of a non-violent approach in tone and argument. Accordingly, their chances of achieving a compromise that would dilute President Eisenhower's civil rights program are held to be quite good. Senator Ervin of North Carolina has been singled out for his persuasiveness in defending the "right of trial by jury."

Here is a telling phrase which, in this context, merits being placed in the same category with "states' rights," the "right to work" and other overworked slogans by which privilege, inequity and discrimination have often been masked in American political debate. No one can seriously maintain that southern juries could be counted on to convict local or state electoral or school officials for violation of Negro plaintiffs' civil rights. That is perhaps the crux of the present debate on the specific civil rights program now before Congress.

If "the soft approach" is primarily an obstructionist tactic in Congress and if much sentiment throughout the South is strongly against violence during this debate, there are other individual and local forces likewise conducive to a calmer atmosphere. Ever since the Supreme Court decision of three years ago the forbearance and patience of the ministers and other Negro leaders in the South have been outstanding. This admirable constraint has been paralleled by certain religious forces, such as white churchwomen who have been working quietly but determinedly against violence and lawlessness. Their presence was an important factor in the peaceful outcome of the Montgomery bus boycott. And among the unsung heroes of this period of tense transition are very many who have quietly done what they could to forward non-discrimination because it is now clearly the law of the land.

DESPITE a feeling that the Supreme Court decision and its subsequent decree have aroused such opposition in the South as to reverse the progress the Negro had been making, there is no denying certain immediate positive results. School integration to an extensive degree has been carried out in the border states without headlines. Moreover, it is admitted that discrimination against Negro voting can not be defended in the South much longer. All this has to be balanced against the over-all determined white southern opposition to racial integration.

In the North, compliance with the decision is also encountering many obstacles. In Chicago, for example, more than half the Negro children are in all-Negro schools. As in many northern cities this comes from the existence of all-Negro neighborhoods—a situation intensified by the fact that Chi-



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cago's public housing projects were not integrated as they should have been when they were built some fifteen years ago. Real estate speculators induce panic selling whenever a Negro family settles in a white neighborhood—and this before long creates new slums and ghettos.

Schools in the heart of Negro districts in our northern cities tend to be not only as segregated as their southern counterparts, but there are also the familiar evils of inadequate buildings, sanitation and recreational facilities, inferior teaching staffs and other obstacles to adequate educational opportunity. To the handicaps deriving from segregation are now added difficulties arising from the pressure on classroom space and teaching personnel, conditions that exist in most American schools.

That this is not simply a southern problem is indicated by the contentions in these communities over school boundaries, the location of new schools, the use of bus transportation to school buildings which are less crowded, and by unreasoned flights to the suburbs. Indeed the opposition to the Supreme Court decree is vehement in the North as well. Carrying out and implementing the decree fully is, therefore, a task that is nationwide. This calls for both patience and determination on the part of all those who believe that there must be no second-class citizenship in these United States. Neutrals and adversaries of this nation may well inflate scattered incidents of racial violence in America out of all proportion. But until considerably more headway is made against anti-Negro discrimination in all parts of this country, such news stories will have at base a hard kernel of truth.

## JUSTICE WILLIAM J. BRENNAN, JR.

WHEN JUSTICE William J. Brennan, Jr., was questioned about the relation between the demands of his office and the obligations of his religion, his response was praised by both secular and Catholic press. But the praise was extended in such different terms in various papers that more than one reader must have wondered if the Catholic papers and the secular papers were discussing the same issue. The Washington *Evening Star,* for instance, headlined its story "Brennan Puts Court Above His Religion"—hardly a statement which would bring cheers from Catholics.

If Justice Brennan's response was ambiguous, as the differing inferences drawn from it would indicate, part of the reason lies in the way the question was asked. During the hearings on his nomination, the National Liberal League of New York introduced the question of his religion. According to Charles Smith, the League's representative, the League is "devoted to the cause of separation of church and state." And in devotion to this cause Mr. Smith requested that Justice Brennan be asked the following question:

"You are bound by your religion to follow the pronouncements of the Pope on all matters of faith and morals. There may be some controversies which involve matters of faith and morals and also matters of law and justice. But in matters of law and justice, you are bound by your oath to follow not Papal decrees and doctrines, but the laws and precedents of this nation. If you should be faced with such a mixed issue, would you be able to follow the requirements of your oath or would you be bound by your religious obligations?"

To this question Justice Brennan replied that he had taken his judicial oath with no reservations and that "there isn't any obligation of faith superior to that oath."

A careful reading of the question-response indicates why Justice Brennan's answer was open to ambiguous interpretation. The last statement of the question speaks of "such a mixed issue" meaning, apparently, one which involves matters of faith or morals as well as of law and justice. Such cases are not, of course, uncommon. It is, for instance, in virtue of the moral effects of pornographic literature that it is banned by law. But the question in which this phrase is imbedded is thoroughly misleading, for it implies that in "such a mixed issue" a Justice must choose between alternatives—the requirements of his oath and the obligations to his religion—and that these alternatives are opposing and exclusive. The attempt here is to make religion, at least Catholicism, appear to be "un-American" or "un-democratic," and to make a political way of life, American democracy, the measure of one's religious beliefs. In its extreme form, such an approach would suggest that one render unto Caesar the things that are God's.

But the exclusive alternatives of the League's statement are non-existent. Where there is no conflict there need not be a choice. And neither the principles of Catholicism nor the spirit of American democracy suggests that one must choose between them. It is in these terms that Justice Brennan's response should be understood. His answer clearly does not mean as one commentator suggested, that he "held his obligations as an American Judge superior to his obligations as a Roman Catholic."



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Since Justice Brennan's reply seemed satisfactory to so many people it may seem idle to cavil at it. He could, however, have made more clear the distinctions and assumptions upon which it was based. In doing so he would have prevented the confused and repetitive discussions that followed his comment. And his critics would more readily have agreed with the eminently sensible view of those members of the Senate Committee who judged the question to be irrelevant to Justice Brennan's appointment.

## UNION SCANDALS

THREE OF THE top officials of the International Brotherhood of Teamsters, largest union in the United States, are presently under indictment for various crimes and abuses of office, another has been convicted in a Federal Court of a Taft-Hartley violation—accepting money from an employer—and a fifth, president Dave Beck, has been displaying extreme but understandable reluctance to permit the examination of his financial records and to answer questions put by a Senate Investigating Committee.

The nature of Mr. Beck's problem is suggested by the fact that he has mysteriously become a millionaire while serving as president of the Teamsters. Last year his union salary was $50,000, but he paid an income tax of $91,000. Vice president James R. Hoffa is under indictment for bribery, conspiracy and obstruction of justice. According to the FBI, Mr. Hoffa tried to forestall Senate Committee action by planting a paid agent on its staff. Vice president Frank W. Brewster, since indicted for contempt of the Senate, testified at great length before the Committee but said little except that he has "a bad memory." He was unable to explain the evidence of Teamster involvement with West Coast vice and racketeering and of wholesale misappropriation of union funds. Committee Chairman John L. McClellan estimated that more than $700,000 of union funds were "unaccounted for."

All the evidence points to the existence of monumental graft and corruption in the Teamsters Western Conference and among the highest officials of the Teamsters union. To try to minimize this fact would render no service to the cause of labor. And yet we must not permit ourselves to be panicked by these revelations into an erroneous and unfair judgment of unions and unionism generally. We must not permit the enemies of labor to use the West Coast union scandals as justification for crippling and punitive labor legislation. It may well be that the loudest cries of outrage over Teamster wrongdoings are prompted by opposition not so much to crime as to the very existence of the labor union.

Messrs. Beck, Hoffa, Brewster and their cohorts must not be taken as representative union leaders; the Teamsters must not be equated with organized labor. Dishonesty and greed are human failings, characteristic of union officials no more than any other citizens. Power corrupts in union organizations, it seems safe to say, to just about the same degree it does in other human organizations. Concerning unions, then, let us be vigilant, but not hysterical.

## DIFFICULTIES OF DISCUSSION

THE COLUMBIA Broadcasting System has denied "clearance" to an address that the Rev. Thurston N. Davis, S.J., had prepared for the "Church of the Air" program. This address has since been published in *America,* of which Father Davis is editor, with an accompanying note relating the courteous terms in which CBS stated its position. The necessary cancellation does not exist in isolation. It forms part of a pattern in which the "Martin Luther" controversy was the most recent episode. Catholics, Protestants—and television networks—can learn much from the action of CBS.

Father Davis had intended to speak on what he quite accurately termed "a growing problem"—the tension which exists "between those of us who are Catholics and our Protestant fellow-Americans." The question was both serious and delicate. "However," Father Davis said, "nothing will ever be done to improve the climate of Protestant-Catholic relations until we do talk quite openly about it, and then commence to do something positive and constructive to resolve these tensions." He then isolated three important sources of tension: misunderstanding regarding the Catholic position on birth control, censorship, and parochial schools.

After stating the Catholic position he said that such misunderstanding would be cleared up if Catholics and Protestants would discuss these matters together. And he added "that Catholics should take the initiative. Let them honestly, forthrightly and intelligently go over these problems with their Protestant friends, and progress is bound to be made. There is too much intelligence and good will among American Protestants for us to anticipate any other result."

CBS officials refused clearance to his address on



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the grounds that it did not conform to the character of the "Church of the Air" program which is "inspirational and devotional in nature." It did offer to work out plans for a future program "more appropriate for the discussion of the subject matter."

The National Council of Catholic Men then urged CBS to revise a policy that limits its programs to "devotional and inspirational sermonettes and forbids it to discuss important moral and religious issues." Martin H. Work, the NCCM director, praised CBS for offering the "Church of the Air" program, but added that a "truly religious program . . . . must present religion as having intellectual as well as emotional content."

The network's decision was also criticized by the Rev. Dr. Truman B. Douglass, executive vice president of the Board of Home Missions, Congregation of Churches. "Protestants do not resent or fear fair discussion by Roman Catholics of differences between Christians," he said. He regretted that the network did not permit "the same freedom of expression in religious matters as it does in politics and similar fields," for "an occasional discussion by fair-minded men of their differences is not only proper but highly desirable."

We too regret that Father Davis was not allowed to deliver his address on CBS, for he called attention to an important fact in our national life and he made, we think, constructive suggestions. But insofar as Father Davis' talk is a problem, it is one not for CBS alone but for the entire nation.

Both broadcasting and television networks attempt to avoid controversy. Where it is unavoidable, it is limited. For controversies can create demands for "equal time" and the network can get caught in the middle. The responsibility for seeing that radio and TV can produce programs where differences can be discussed openly extends, thus, to the public. If Catholic and Protestant groups act irresponsibly when faced with religious programs where such differences are aired, that irresponsibility will be shifted to the networks which so readily react to "publicity pressure." The stations will program only what is safe and non-controversial, and the public will be deprived of discussions that are important, if not absolutely essential, to the health of our national life. Religious leaders have, thus, a great responsibility in guiding those who are under their direction.

One example of the very real problem that can arise is the offer of a group known as Protestants and Other Americans United for Separation of Church and State. They suggested that CBS schedule a debate between Paul Blanshard and a Jesuit editor. Father Davis, whose address is serious and irenic, commented that "there is nothing in the record of P.O.A.U. to suggest that it is capable or even desirous of conducting . . . discussions designed to promote tolerance and understanding between Catholics and Protestants."

With Father Davis' statement we are in total agreement. And having Paul Blanshard discuss Catholicism is as rewarding as having a leader of a White Citizens Council discuss desegregation. But Mr. Blanshard and the P.O.A.U. do exist. And they stand in the way of responsible Catholics and Protestants who would follow Father Davis' constructive advice. Such obstacles, however, are problems to be overcome, not final barriers to programs of fruitful religious discussion.

## ANTI-SEMITISM IN POLAND

LIKE A MALIGNANT undergrowth, stamped out in one place only to rise up in another, the ugliness of anti-Semitism has mushroomed now in Poland. The editor of Poland's largest daily, Mieczyzlaw Endler, a Jew who has been for twelve years a member of the Polish Communist Party, has fled his country to escape a rising wave of anti-Semitism. And other reports confirm a vicious and widespread harassment of Jews in Poland.

The resurgence of Polish anti-Semitism seems to be due in some degree to Soviet influence and to be part of a calculated "Stalinist" project against Jews. This is the opinion of escapee editor Endler. But responsibility for this return to cruelty and injustice cannot be laid on the Communists alone. To her shame, Catholic Poland has known anti-Semitism before, and Poland's Catholics are, it appears, even now not free of the disease.

The leading Catholic weekly in Poland, *Tygodnik Powszechny*, recently devoted a front-page article to the problem of anti-Semitism as it affects Catholics. Generally regarded as the unofficial voice of Cardinal Wyszynski, Primate of Poland, the paper denounced anti-Semitism and stated that it cannot be reconciled with Catholicism.

It is profoundly sad that it should have been necessary for such a statement to be made at all, and the gravity of the situation is revealed in the fact that it was. This is grim news from Poland, and there is little of comfort to be found in it anywhere. One thing to be noted in all this sorrowful business, however, is that the emptiness of Communist professions continues to be exposed. And another is that Catholics have spoken up so quickly and unequivocally in condemnation of the evil.



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# Dialogue Between Giants

**"EVEN BEFORE STALIN'S DEATH, PEKING HAD HAD SOME SUCCESS IN PERSUADING MOSCOW TO ADOPT A SOFTER TONE TOWARD NON-COMMUNIST ASIA"**

HAROLD C. HINTON

RELATIONS BETWEEN the Soviet and Chinese Communist Parties, which have been of world-wide importance for at least twenty years, have assumed in recent months the form of a dialogue on the proper character of the relationship among Communist Parties. Peking has stepped forward in the role of the conciliator of differences, the most prominent formulator of the "line" for world Communism, the champion of "proletarian internationalism" as opposed on the one hand to pure Stalinism (Soviet domination of other Communist Parties) and on the other to Titoism or "national Communism." The importance of this trend to the world's future is likely to be enormous.

Much of the recent controversy within the Soviet bloc has revolved around the person of Stalin and the question of Stalinism. It is important to realize that no leading Communist, even Tito, has called into question the three essential features of Stalinism: collectivization of agriculture, overwhelming emphasis on heavy and strategic industries, and a thoroughgoing police state. Khrushchev, in his famous secret denunciation of Stalin to the Twentieth Congress of the Soviet Communist Party in February 1956, raised no objections to these essentials of Stalinism, but only to certain of its incidentals. The crimes of which he accused the dead dictator were mainly acts against other Communists, rather than oppression of the Soviet people or of other countries. Khrushchev's object, presumably, was to provide a rationalization of measures, which he and his colleagues had already launched, designed to slacken the exceedingly tight rein on which Stalin had driven both his own people and most foreign Communist Parties.

Khrushchev's denunciation of Stalin confronted the Chinese Communist Party with a difficult dilemma. From the time of Mao Tse-tung's rise to power within the party about 1935 until its "liberation" of China in 1949, it had followed a revolutionary strategy which certainly owed little to Stalin's inspiration. In 1948, at the time of Tito's controversy with Stalin, Liu Shao-chi stated in his *Internationalism and Nationalism* a concept of inter-party relations which can have pleased neither of the antagonists very much: that of "proletarian internationalism," or unity among Communist Parties on a basis of equality and common allegiance to the principles of Marxism-Leninism-Stalinism, but not of subordination to the U.S.S.R. To this concept the Chinese Communists have clung with amazing consistency ever since.

On the other hand, Mao Tse-tung began as early as 1939 to acknowledge Stalin as the ideological continuator of Marx and Lenin and as the teacher and ally of the Chinese Communist movement. By 1949 the party had accepted, as the core of its program for the exercise of power, the three essentials of Stalinism already mentioned. Mao Tse-tung himself was portrayed in China, and after the end of 1950 in Russia also, as a genius who had applied the teachings of Marx, Lenin and Stalin to China and "enriched" these teachings in the process.

Stalin did not fall into official disrepute in China after his death on March 5, 1953, as he did in Russia. His works continued to be published and his name honored. That he had infringed the principle of "proletarian equality" in his dealings with the Chinese Communists—although he had never reduced them to the position of serfs as he had most other Communists—was never publicly stated. Lin Shao-chi has said of Mao that he has never made a major mistake in his "line," and Mao seems to have realized more clearly than Khrushchev that one cannot attack the standing of one member of the Marxist succession without imperiling that of others. If Stalin fell, others might fall with him.

Concessions which Peking had never succeeded in extracting from Stalin, it was able to wrest from his successors. Stalin had granted aid in the construction of a mere fifty industrial installations in China. When Chou En-lai went to Moscow to attend Stalin's funeral, he pressed for more aid. After six months of close bar-

Mr. Hinton, a regular contributor, is a member of the faculty at Georgetown University.



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gaining, Moscow conceded ninety-one more installations. Even this struck the Chinese as meager, and serious tensions were set up within the Chinese Communist Party which led to the purging of Chairman Kao Kang of the State Planning Committee in the spring of 1954 and the abolition of regional organs of power in the governmental, party, and military fields during the following summer. In October 1954 the Russians agreed to dissolve a number of Sino-Soviet joint stock companies which had been created in 1951, on lines reminiscent of the companies through which Moscow had been draining the economies of the East European satellites.

While in Moscow, Chou secured the consent of Stalin's successors to a reopening of negotiations in Korea on the basis of the compromise Indian resolution on prisoners of war, which Stalin had compelled Peking to reject the previous year. It was the death of Stalin, not the election of Eisenhower, which made possible the signing of an armistice on July 27, 1953. Both the Chinese Communists and the North Koreans would have signed one earlier had it not been for the old Georgian's stubbornness. Peking had bigger fish to fry, in Indochina.

Sensing the new trend, such lesser Communist states as Outer Mongolia, North Korea, and North Vietnam began to play Russia and China against each other and to find themselves in the agreeable position of seeing the two giants trying to outdo each other in proffering economic aid.

Even before Stalin's death, Peking had had some success, though limited, in persuading Moscow to adopt a softer and more conciliatory tone toward non-Communist Asia. The new tone became official in 1954. Although addressed primarily to the uncommitted nations, and especially to India, it was also applied to Japan when Khrushchev, Bulganin, and Mikoyan visited Peking in October 1954. At Bandung, in April 1955, Chou En-lai showed that his regime intended to conciliate all Asian states.

AT THE Twentieth Congress of the Soviet Communist Party last year, it was made clear that the new Sino-Soviet line of friendly persuasion is intended to bring other states gradually to align their domestic and foreign policies with those of the Soviet bloc, and ultimately to "grow over into Socialism," through "people's diplomacy," trade and aid Communist style, legal and parliamentary activity by local Communist Parties, and pressure on local governments by Communist-dominated mass organizations. The Chinese have a few methods peculiarly their own, such as planned large-scale emigration of Chinese (especially to Burma), boundary claims against neighboring countries, and manipulation of overseas Chinese communities. The Chinese are being closely watched by their neighbors, however, and must be careful if they are not to lose the gains made by having proclaimed their adherence to the "Five Principles of Peaceful Coexistence." If these comparatively peaceful methods fail to bring results, the Soviet bloc is prepared to revert to force, probably in the form of strikes and insurrections rather than invasion.

For six weeks after Khrushchev's denunciation of Stalin, Peking said nothing publicly about it. On April 4, 1956, it issued a statement implying that Khrushchev had gone too far. While reaffirming its adherence to "proletarian internationalism," the Chinese Communist Party criticized Stalin for conceit and errors of judgment, but it also indicated that Stalin's merits outweighed his defects and that Peking was still committed to the essentials of Stalinism: collectivized agriculture, heavy industry, and the police state. Two days later Mikoyan arrived in Peking, and the Chinese Communists received the reward of their partial ideological support in the form of a Soviet commitment to help with the construction of an additional fifty-five industrial installations.

One of the most interesting aspects of recent Sino-Soviet relations has been Peking's stand on the crisis in Eastern Europe. Chou En-lai is believed to have encouraged the Polish delegation to the Eighth Congress of the Chinese Communist Party in September 1956 to follow an independent line. The knowledge that Gomulka's policy had at least partial Chinese support may have contributed to deterring Khrushchev from crushing the Poles, as he appeared about to do at one time.

Almost immediately afterward the Hungarians too began to rise against the Russians, and the latter on October 30 issued a statement appealing for support by other Communist Parties of the Soviet stand. To this Peking replied on November 1 with a statement which, in its original form, equated the Polish and Hungarian revolts and indicated that both had its approval. Three hours later the wording was amended so as to make it applicable only to Poland; Moscow had presumably protested. In neither form did this Chinese statement receive any publicity in the Soviet press, but it spread through Russia rapidly by word of mouth. An American then in Russia tells of being questioned about it with intense interest by Russians whom he met.

It was about then that Khrushchev is reported to have paid a secret visit to Peking, during which he told Mao that if the Chinese did not support him on the Hungarian question the Stalinist faction was likely to return to power in Russia. On November 3, the Chinese Communists came out in support of the Soviet position on Hungary, and within a few days the revolt had been drowned in blood.

Shortly after the middle of November, Chou En-lai



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left for a lengthy tour of South and Southeast Asia, where he was unpleasantly surprised to find how vehemently most Asians objected to Soviet intervention in Hungary. Peking made no important public modifications in the stand it had taken on November 3, however.

ALARMED by the continued acrimonious exchanges between the Poles and Russians, and between Tito and the Russians, Peking issued on December 28 a long and definitive statement of its position. Essentially this repeated the arguments of the April 4 statement, but it placed somewhat more emphasis on Stalin's alleged merits and less on the leading role of the U.S.S.R. in the world Communist movement. "Proletarian internationalism," substantially as Liu Shao-chi had interpreted it in 1948, was held up as the only proper basis for relations among Communist parties.

This move by the Chinese was by no means unwelcome in Moscow. Khrushchev had been growing increasingly doubtful about the wisdom of his denunciation of Stalin, in view of the sequel, and now he had been given a face-saving pretext for reversing himself. On December 31, the day after the Chinese statement was reprinted verbatim in *Pravda,* Khrushchev publicly praised Stalin as a great fighter against imperialism; his wording was almost exactly that of the Chinese statement.

A week later Chou En-lai arrived in Moscow, after a few days of conferences in Peking, for a two-week mission of conciliation in the U.S.S.R., Poland, and Hungary. In each of the three countries he issued a statement jointly with the local leadership, reaffirming the validity of "proletarian internationalism." At about the same time a colleague of Chou's, P'eng Chen, was engaged in a similar mission of conciliation to several other Communist Parties, including those of Italy, Rumania, and Yugoslavia. The actual success of these missions remains to be seen, but there can be no doubt that they contributed to bringing Communist China forward in the role of "honest broker" for the entire Soviet bloc.

As we have seen, the Chinese Communist Party no more than the others has called in question the essentials of Stalinism. Nevertheless, spurred on by Khrushchev's denunciation of Stalin, by domestic unrest, and by the crises in Poland and Hungary, the party has been implementing a very modest program of "Destalinization" since about the spring of 1956. It has consisted mainly of minor but still tangible concessions to intellectuals, peasants, workers, and others, to alleviate if possible their discontent. No change has been made in basic objectives, however. Collectivization of agriculture, for example, has proceeded so rapidly that by the end of 1956 about 85 per cent of all peasant families were in collective farms of the Soviet type. The regime still expects to complete the collectivization of agriculture and the socialization (or nationalization) of industry and commerce no later than the end of 1958.

Limited though it is, the Chinese "Destalinization" program has a certain significance because it coincides with an increase in the influence of the less Stalinist, more China-oriented faction within the Chinese Communist Party led by Mao Tse-tung and Liu Shao-ch'i, and a corresponding setback for the more Stalinist faction led by Chou En-lai. The differences between the two factions, however, apart from an obvious rivalry for power, are differences of degree rather than of kind. The present trend is likely to be reflected in slightly less emphasis on heavy industry, an attempt to become less economically dependent on the U.S.S.R. and a campaign for increased trade with non-Communist countries, especially Japan.

THERE IS at least some reason to think that the U.S.S.R. has not been entirely sincere in advocating Communist China's admission to the United Nations, an eventuality not likely to be achieved through Russian bluster or Chinese force. If this is so, Moscow may well view with misgivings Peking's attempt, during the last year, to solve the question in the neatest possible way, through an amalgamation of the two Chinese regimes under Communist auspices. If that should happen, no one could say that the resulting government did not represent China.

Despite frequent Nationalist denials, some such arrangement is less unlikely than it might appear. The Communists have a powerful lever in the overwhelming pressure they can bring to bear on the Offshore Islands, where upwards of 50,000 of the best Nationalist troops are stationed. On December 9 the Communists completed a railway to Amoy island, opposite Quemoy. At the ceremony opening the railway, a Communist general remarked that the line would contribute to the "liberation" of Taiwan. The next day the official Nationalist news agency reported, without either confirming or denying it, a rumor that Chiang Ching-kuo, the Generalissimo's son, was in Peking negotiating with the Communists.

Nothing concrete has been announced since then, but expectations in Peking appear to have been running high. February 28 of this year was the tenth anniversary



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of a widespread anti-Nationalist revolt on Taiwan, and it would have been an admirable date from the Communist standpoint to announce an agreement with the Nationalists. No such agreement has been announced as these lines are written, and if none is reached a Communist attack on the Offshore Islands during the coming spring is a distinct possibility. If it comes, it is to be hoped that Mr. Eisenhower does not avail himself of the discretionary authority vested in him by Congress to commit American forces to the defense of those basically indefensible islands. It is also to be hoped that our government does not let the Nationalists frighten it with the bogey of a Communist-Nationalist agreement, which may indeed be imminent, into committing itself to active support of a Nationalist landing on the mainland. And yet, if the Nationalists have no prospect of invading the mainland, it is difficult to see how they can avoid coming to the conclusion that they must deal with the Communists.

The beginning of 1957 sees Communist China casting an ominous shadow over areas lying beyond her borders in various directions. Her power and prestige within the Soviet bloc are increasing steadily. In non-Communist Asia she is regarded with fear, but also with considerable admiration. Over the Formosa Strait she looms like a threatening giant. As the Soviet leaders gaze into the future, they must wonder whether they have helped to call into being a Frankenstein's monster which may someday overwhelm them.

One wonders when our government, which knows that such are the actual dimensions of the problem, will take the public into its confidence and begin to grapple with the situation in an appropriate way, and not with empty legalisms, slaps on the wrist, and bluster.

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**A CHAPLAIN'S VIEW**

# Religion on the Campus

JAMES J. MAGUIRE

CONFRONTED WITH the bustling life of the modern secular campus, only the most unperceptive chaplain can fail to sense the presence of a barrier as intangible but as impenetrable as those "force-fields" of which we read in science fiction. Because it is something more elusive than overt opposition to the tenets of any particular faith, it is a barrier that cuts across denominational lines. Nor is it anything so definite as anti-clericalism. Seldom is there any lack of that decent respect which is the traditional American tribute to ministers of religion. The chaplain's services will moreover be quite in demand; indeed his time and his usually meager facilities are often taxed to the utmost. Yet in spite of brave reports and imposing statistics, the chaplain cannot fail to come to the clear realization that his work remains peripheral to the main stream of campus life. He may be in the academic world but he is certainly not part of it.

Besieged by details and burdened by a counselling load that a social worker would consider impossible, many a chaplain consciously or unconsciously lowers his sights and contents himself with the academically demimondaine status of a Sunday officiant who spends the rest of the week arranging picnics and giving individual advice to a necessarily minute percentage of the total student population. That such work is good, useful and necessary is beside the point. What remains is that it is a hidden, private work, with remarkably little impact on the campus milieu.

Aware of the real if limited good he does accomplish, the chaplain usually does not allow himself the luxury of feeling frustrated. Yet when he views the scope of his activities with a critical eye it is hard to avoid the conclusion that there is something radically askew. The oddity consists in the fact that welcome though he may be, as an unpaid adjunct of the student counselling service, he is neither expected nor—in most cases—allowed to make any intellectual contribution to the life of the campus. Under the heading of intellectual contribution I include even that type of minor assistance which can hardly be objected to even by the most vigilant sentries of the "wall of separation." As the Hazen Foundation study has shown, even the most unexpected areas of college teaching bristle with "religious perspectives." One would imagine that teachers confronted with the necessity of lecturing in these areas would be anxious to supplement their own specialized knowledge by taking advantage of the suggestions and bibliography that trained theologians might offer. Some few do this, visiting privately with the various chaplains. Fewer still invite chaplains into their classrooms as guest lecturers. But to the majority such ideas seem never to occur.

To any man whose faith is not only vital but in-

Father Maguire, formerly a university chaplain himself, is now in the Religion department at the University of Notre Dame.



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tellectually articulated, this bland dismissal of theology is a puzzling thing. Sometimes it is hard to credit the sincerity of this myopia. The notion of a conspiracy of godless intellectuals would seem to do more justice to the facts. Yet apart from occasional demonstrations of antipathy to religion on the part of some individuals, the phenomenon is too general and too widespread to be explained that easily. The blind spot is not for religion but for theology as such. One finds it even among devout Catholics. Those who think of it at all conceive it narrowly as the study of sectarian differences. As such it is not included in the list of academically respectable disciplines nor is theological training regarded as a valid admission ticket to the academic fraternity.

CARRIED to its logical conclusion and analyzed, this tendency can easily be labeled. The theologian would call it modernism. The philosopher will think of scientific humanism and possibly of A.J. Ayer's attempt to isolate "the mystical essence of all religion." However, few of the men whom I have known have thought the matter out so carefully. They grow indignant if one tries to convict them of the logical conclusions of their attitude, particularly if it is pointed out that scientific humanism is really another form of sectarian belief. Usually they continue to insist that their attitude is a religiously neutral one.

This lack of analytic acuity on the part of men whose sincerity there is no reason to doubt can only be explained in terms of an often forgotten aspect of the process of knowledge. Descartes' "clear" ideas have their place but the greater influence is often exercised by the obscure ones. I am thinking particularly of such a collection of ideas as the Germans would call a *"Zeitgeist."* It is a matter of common observation that in various ages and milieus there are certain ideas, certain leading conceptions which are so widely diffused and so deeply ingrained as to become practically invisible. They seem to be not conclusions and interpretations—which they really are—but rather aspects of reality. In this sense they are like eyeglasses. One does not see one's eyeglasses even though one sees all else through them. Men do not analyze such ideas because they do not really see them. It is at this level of subterranean ideas that we find the true barrier which keeps theology on the other side of the academic tracks.

Realization of the existence of this barrier has been obscured by the insistence of all the best authorities that today's education is chaotic and formless and that the modern university lacks a principle of integration. Without denying the facts on which this judgment is based, it seems equally clear that the modern university has been almost frighteningly integrated. There has been a dominant ethos, a broad vision, a "myth" capable of generating enthusiasm and even a kind of wisdom. Only lately has the university started to become a trade school. Until very recently it did seem to offer a *why* and not merely a *how*. The *why* was not the ultimate vision that the Christian thinker would offer but it was something more than the purely economic *why* that would motivate trade school studies. It is to the collapse of this intermediate vision that the present predicament of the university is due.

The easiest way of describing this principle of integration is to say that it was sociology which succeeded to the throne vacated by theology. When man discovered how much he could alter his environment it seemed to open his eyes to the extent of his dependence on it. Paradoxically enough, the thought that man was the product and even the pawn of his environment became an exciting and an inspiring thought. Out of this insight was spawned the vision of a new city, a city of man, to which man would lift himself by his own scientific bootstraps. Pragmatically speaking, this was a fruitful vision. It gave a powerful stimulus to study and research, to new projects and explorations—at least in certain areas.

TO CHARACTERIZE this ethos as a shift from the theoretical and the abstract to the practical and the concrete would be to miss the whole point. The practical advances were rather the result of the shift from one kind of theory to another. Between engineering and theology there is no conflict. The conflict only arises when engineering is raised to the level of the integrating discipline, when engineering requirements are taken as the ultimate norm. If we say that moral standards ought to be revised in the light of Kinsey's findings or that contraception is permissible because it is necessary for the conservation of world food supplies, we are giving implied expression to sociology's formal claim to be the queen of the sciences. At this point the lines of conflict are clearly drawn.

The real frustration of campus religious work lies in the fact that the queenly sway of sociology has usually been expressed in a more subtle way. There is for example the literature of social protest and the assertion that social protest is the key to vitality in literature. The disappearance of interest in genuinely tragic literature is bad for literature but it also deprives the religionist of one of his most effective teaching instruments. How can you convince people of the deeper sources of evil and conflict in human nature when they are utterly bemused by the thesis that the key to the solution of major human problems lies in better housing, the re-distribution of wealth or the elimination of mores that contribute to repression? They have their vision and they will not be distracted by a Cassandra on the periphery of the campus.

It is this same vaguely apprehended ethos which



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accounts for much of the "fellow traveling" in the thirties and early forties. In the dalliance with Communism of sociologically inspired intellectuals there was a certain hazy logic. If man could be explained as the product of social forces, then Communism could be vaguely conceived of as "a great social experiment." With certain reservations, there was a definite parallel between the attitude toward Communism and the attitude toward theology. In both cases it was the element of ethos rather than logos which seemed to be decisive. In neither case was the matter open to rational debate. Just as they could eliminate theology as intellectually irrelevant without admitting—apparently even to themselves—that by so doing they were setting up a new kind of sectarianism, so too could "fellow travelers" give their names to Communist causes without realizing the implications of their action.

This, at any rate is how it seemed from the vantage point of a secular college chaplaincy. Like the rectory cat in some of J. F. Powers' inimitable stories, the chaplain has the advantage of being in the scene though not of it. One lunched with these men, chatted with them in the corridors and was subject to some of the same pressures. That they were not Communists was as clear as the fact that they were not aware of their inconsistencies on the subject of religious education. The judgment that it was an ethos and not a logos which determined their stands was one gained the hard way, over many cups of coffee in the university snack bar.

I CAN REMEMBER reading, in 1941, Walter Lippmann's verdict (in *The American Scholar*) that in the college "there is no common faith, no common body of knowledge, no common moral and intellectual discipline." Somewhat later I can remember President Hutchins saying much the same thing and urging the necessity of introducing metaphysics as an integrating discipline. Without questioning the facts on which they based this judgment, it seemed to me that their judgment, while prophetic, was premature. One could agree that sociology was not big enough to fill the chair of the queen of the sciences and that there were whole areas of the curriculum—notably the humanities, as well as metaphysics and that exiled handmaid, theology —that could not be integrated into a sociologically dominated curriculum. One could agree further that as an integrating principle, salvation through science, social or otherwise, was a self-strangling concept. The logical product of that ethos is after all not a generation imbued with a broad integrating vision but a crowd of technicians and opinion-samplers. Yet the fact was that there was an ethos however inadequate. The university had a sense of mission and purpose, however ill-defined—even though the only unanimously held tenet was that the university needed no help from theologians.

This point is, I think, of much more than historical interest. It is most important to the understanding of what is currently happening in the university and it has a decisive bearing on the future of religion on the campus. At the present time there is more than ample evidence that the reign of sociology is drawing to a close. Disillusionment at the spectacle of Communist "social engineering" has had its effect, and the result is more than merely disillusionment with Communism itself. The recognized necessity of imposing some curbs on Communist teaching has entailed a re-definition of liberalism itself. In the process of distinguishing "realistic" from "ritualistic" liberalism, the ideological eyeglasses had to be removed and examined. So far, it would seem that a satisfactory new prescription has not been found. Today the university seems to be consciously or unconsciously groping among its treasures for a new vision capable of stimulating research and giving point to its projects and explorations. Stirrings in the "humanities," "inter-disciplinary" approaches, survey courses in religion, greater realism in the approach to the problems of social work and penology, the existentialist vogue, revived interest in tragic literature, even the waning of student political enthusiasm—these may not add up to a religious revival but they indicate a growing opportunity for the religious spokesman to present his case.

The challenge that faces the campus chaplain is that of demonstrating that the vision of man as the child of God is not only true but also academically illumining and inspiring. To accomplish this, the program of the campus religious foundation must be geared to a higher level and one more particularly fitted to the needs of the campus milieu. Theology must be presented not merely as a form of knowledge but as an integrating wisdom. If we do this, making the mode of our presentation dialectic rather than didactic, we can surely enlist the support and win the interest of our more perceptive faculty members. Having done this, we may even hope to win the interest of the large majority of the students.

## AN APPEAL

Father John A. McShane of the Josephites, who labor among poor Negroes in the South, needs funds for a new parish school in New Orleans. The present structure, made over from an old dairy barn, has been condemned as a firetrap. Most of his parishioners who are family bread winners "earn but a bare subsistence wage," and without substantial assistance from outside the parish Father McShane will be unable to build the new building that is needed. Contributions should be sent to: Rev. John A. McShane, S.S.J., Box 8338, New Orleans 22, La.



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# FAREWELL TO FATHER GILLIS

**Rev. James M. Gillis, C.S.P.**

**1877 — 1957**

FATHER GILLIS was a hero of my youth. When I was a boy I wanted to be like him. I wanted to learn to write as well as he did—vain hope. I wanted to amass his learning and familiarity with the classics and at the same time keep in touch with affairs as closely as he did—another vain hope. I wanted his courage, his forcefulness, his color, his logic, his urbanity.

When I finally did get into Catholic journalism, I found myself at odds with the whole school of thought which Father Gillis represented. But the priest himself remained a hero. On several occasions he and I did battle in the pages of The Commonweal. When that happened I knew that for better or worse I was finally my own man. For Father Gillis throughout my youth represented to me all wiser, more knowledgeable, maturer men. In those days the thought of taking issue with him on anything would have struck me as mad arrogance.

Father Gillis and I exchanged a few private letters at the time of our small controversies. For him these letters were, I am sure, routine. I carried them around with me, I was that proud of them. The letters satisfied me that Father Gillis, even in his old age, came up to the image I cherished. He was gracious, big-souled, above all priestly. He fought like a tiger for his beliefs but there was no clerical arrogance in him. When, so to speak, he went into the ring with a Catholic layman, he took his biretta off. He argued his case on its merits and treated an obvious inferior in intelligence, age and dignity, with no trace of either the snooty patron or the ecclesiastical know-it-all.

I never ceased to regard Father Gillis as a kind of hero even when very fundamental differences between us became clear. For in many ways he was everything a Catholic journalist should be. He was not the kind to retreat into a cloud of religious pieties or resounding moralisms but dealt unambiguously with concrete issues. He rarely failed to draw a sharp line between the temporal and the spiritual order. At the same time he often brilliantly illustrated the utter relevance of the two orders, one to another. He was courageous and in almost every column or editorial managed to break through the cliché curtain.

When it was the thing in Catholic circles to go along with Mussolini and to pass over the real meaning of fascism, Father Gillis did not hesitate to call the shots. He was never starry-eyed about Franco. Again, in years when more timid editors and writers were silent about racial discrimination he refused to keep silence. During depression days he spoke out in ringing defense of the rights of the poor and echoed the hard sayings of the Gospel. Finally, when it seemed that all the world had rejected the doctrine of isolationism, Father Gillis bowed not at all but continued to quote George Washington on entangling alliances.

Intellectual sloppiness and sentimentality annoyed him. He was, I always thought, unduly harsh with Eleanor Roosevelt because she clearly did not measure up to his standards here. He belonged to a school sternly trained in the discipline of rigid logic and perhaps was less tolerant than he might have been in writing of people not so trained or endowed. But there was nothing mean or bitter in Father Gillis' assaults. He took it that controversy was the life-blood of America. He belonged to a generation whose controversy was not poisoned by personal animosity. Unfortunately some of his readers could not distinguish as easily as he between an idea and the people who hold it.

Father Gillis was at odds with popular opinion from the time the post-modern world began. He opposed America's entry into World War II and I don't think he ever succeeded in reconciling himself to the political changes that modern transportation and modern weapons brought into being. He represented the old and honorable tradition that was blasted into Kingdom Come for once and all the day the bomb was dropped on Hiroshima.

The Yankee side of him rebelled mightily against the infinite entanglements that have tied the new world to the old since Mr. Willkie's one world was forced into existence. Though there was nothing Calvinist about this most Catholic of priests, the concept of America as the New Jerusalem often lurked beneath the surface when he wrote about his country.

I don't believe he ever understood younger Americans who grew up after the big changes took place. It was rather sad too that we probably never really understood him, either. The gap of years made us strangers and toward the end Father Gillis, his pen as worthy as ever and his moral sense just as keen, sometimes seemed hopelessly out of touch. But the old man gave no quarter—and what an example he was to those who strive never to offend or to say anything that might arouse controversy.

What an example he was. And what a man he was. Maybe there will never be another like him in the Catholic press. It is hard to think of him resting in peace though that is the prayer we have for him. It is wonderful to believe that his brilliant, lively mind will dance for all eternity. JOHN COGLEY.



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# Attack on Hunger

LUIGI G. LIGUTTI

TOLD TO ROSEMARY FLEMING AND RAYMOND W. MILLER

MANY OF THE world's most pressing problems today are those of the land and the people on the land. They are problems Americans cannot ignore. In Asia, for example, despite the fact that few countries in the area are in a position to carry out agricultural development on a comprehensive scale, agricultural production in many places is reaching record levels. Nonetheless, there is still a vast amount of undernourishment because of increasing population pressure, poor methods of distribution and other factors. Yet—and this is the important point—things are not hopeless; the situation is not beyond changing.

India provides a good example of what has been done and what can be done. It stands out as the country in Asia which is making the greatest headway in procuring and producing enough food. In its first and second five-year plans it has undertaken through democratic methods one of the most ambitious programs to be found anywhere in the world today. Water is provided by nature in great quantity during the monsoon rains, which last from three to four months; the remaining three-fourths of the year is one long dry period in most of the area. This limited water supply is a continuing obstacle to increasing agricultural production, and the extent to which India (and Pakistan) can produce food hence depends in large part on irrigation, which has been practiced there for centuries. Yet, although India has more land under irrigation than any other nation on earth, at the beginning of the first five-year plan only about five per cent of the waters of its rivers had been put to use for this purpose—a fact which shows how much remains to be done but also how great the possibilities are. The irrigation and land reclamation work now going forward is one of the largest operations of its kind anywhere, and holds rich promise for the future.

Among the countries I have visited, the Philippines and Japan appear to have some of the most serious problems. In both of these countries there is considerable overcrowding, accompanied by an increasing pressure on the land. In Japan this pressure was heightened during World War II when the Japanese who were forced out of Korea, Formosa and islands of the Pacific flooded the mother country as refugees, settling down in communities which did not have sufficient resources to provide for the influx. Both the Philippines and Japan face serious long-range difficulties in supplying enough food for their ever-growing populations.

ALTHOUGH most of them are very poor, the peoples of the underdeveloped countries have become increasingly aware of the high standards of living in the developed countries of the world. They feel a rising urge to obtain some of the good things of life for themselves, although they do not yet have much understanding of what this means in terms of knowledge, hard work and perseverance. Acting at the request of the various governments and coordinating their efforts wherever possible, such agencies as the UN's Food and Agriculture Organization, the U.S. International Cooperation Administration, and the British Commonwealth Colombo Plan are assisting these peoples to increase their food supply and improve their condition generally.

In these efforts, happily, progress is being made, even though the lack of trained technicians in the area has been a grave handicap. Technical assistance programs in operation cover a wide range of activity, from regional projects for rice breeding, control of animal diseases and development of cooperatives, to such specific country projects as irrigation in Pakistan, milk distribution in Bombay, India, and mechanization of

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*Under various official titles Rt. Rev. Msgr. Luigi G. Ligutti has been the leading spirit in the National Catholic Rural Life Conference in this country for over twenty years. His success in economically rehabilitating some fifty under-employed and impoverished Iowa coal miners and their families in the 1930's made his Granger Homesteads a place of pilgrimage throughout the long depression years, for this notable project demonstrated the great variety of productive activity a family could engage in with as little as four acres of good land. Msgr. Ligutti is official permanent observer of the Holy See at the UN's Food and Agriculture Organization. As this is being published he is in Santiago, Chile, taking a leading part in the international Rural Life Congress described here. Dr. Raymond W. Miller is well-known as a consultant to various private companies and governmental agencies on foreign trade and agricultural problems. Miss Rosemary Fleming is a professional associate of Dr. Miller.*



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fishing boats in Ceylon. An interesting example of what can be done is found in Thailand in the expansion of inland fisheries production. With the help of FAO the Thai people have stocked every available stretch of water—rice fields, canals, swamps—with that wonderfully prolific fish, tilapia, and have thereby increased their fish production many times. In addition, the government fisheries department has been strengthened and a fisheries extension service established.

The United States has done a great deal in these efforts to alleviate misery throughout the world. Yet we in the National Catholic Rural Life Conference believe that much more can and must be done. In view of others' needs there can be no place in our thinking for narrow concern over surpluses and fear of abundance. Such attitudes are un-Christian and self-centered. Indeed, they are also short-sighted, for a more generous sharing is a demand not only of justice and charity but of our own enlightened self-interest.

Sharing with other people can take many forms. Perhaps the most obvious and most urgent is getting our unused food supplies into the stomachs of hungry people throughout the world. A great deal has already been done along these lines, but more is possible. The NCRLC is happy to have been able to cooperate with other Catholic agencies and particularly the Catholic Relief Services, as well as with the government, in the development of programs of overseas distribution.

But if sharing the abundance already on hand is a work of Christian charity, then sharing the *causes* of our abundance is of even greater and more permanent worth. A good beginning has been made in this direction. The United States, during recent decades, has undertaken programs of economic and technical assistance that reach to the farthest corners of the world. Surely history will record this move as one of the most promising developments of this century or of any century. Now we must see that it is carried further.

SUCH AID has been recognized as an important factor in stemming the advances of Communism —certainly a fact—and on this basis it has received widespread support. But these programs have an importance independent of the Communist threat. Even if Communism were to disappear tomorrow, we should do the same things and more. As stewards of God's abundance we must make available to others what we ourselves enjoy. In doing so, we are not called upon to sacrifice our own prosperity at all, for in the long run such sharing will return a hundredfold to us as well as to others. But at the same time it should be remembered that good results and good will can be achieved by this program only if it is carefully divorced from short-run political and commercial policies of the United States. Nothing should be done to create the impression that technical cooperation is designed to serve any other end than the welfare of the peoples involved.

It is essential that Catholics, and particularly American Catholics, follow the exhortations of Pope Pius and interest themselves in finding solutions to these problems of the underdeveloped areas. The United States has taken the lead in aiding the people in these countries. As Americans and as Catholics we have a duty to assist our government in forming and carrying out this policy and, as far as we in the National Catholic Rural Life Conference are concerned, particularly in the field of rural welfare. This involves doing everything possible to advise and assist those charged with developing and administering our foreign aid programs.

We in the Rural Life Conference are interested in all these programs, but we are particularly concerned in promoting the Catholic Rural Life Movement in Latin America. The impoverished conditions under which many millions of *"campesinos"* live in the rural areas there are not compatible with the ideals of Christian civilization. Poverty, illiteracy, malnutrition and high mortality rates due to preventable diseases keep these people from achieving a decent temporal existence and stand in the way of full spiritual development. As a result, Communist propaganda and organization have been gaining ground in Latin America, threatening democracy and private enterprise where they exist.

The informed Christian conscience should respond to this challenge by extending the hand of friendship and by helping these people to help themselves to a better life. And it is particularly important that Catholics take the lead in this work, for the Catholic Church is the only supranational bond of unity for Latin America, and a positive approach to the situation through Catholic leadership holds a high potential for success.

It was in keeping with these ideas that the International Catholic Rural Life Conference was founded in 1951, under the auspices of the NCRLC. This movement has four major objectives: to arouse an interest in the spiritually and materially underprivileged rural populations of the world; to foster the improvement of land tenure and land use, conservation of land and water resources, greater production and better distribution of agricultural products, and to encourage the balancing of industry with agriculture; to promote the advancement of the physical, intellectual, moral and spiritual standards of rural people in rural homes and communities; to urge special spiritual care for the rural families of the world.

Over the years since it was founded in 1923, the NCRLC has become a respected agency of opinion in the United States and in international organizations because of its aloofness from politics and its forthrightness in demanding social justice and charity, as well as



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in encouraging independence and self-sufficiency. We believe that this approach can and should be used in extending aid to underdeveloped countries.

For areas with a Catholic culture and tradition—and again I am thinking primarily of Latin America—we should urge priests, religious and laity to study the problems of agriculture and rural welfare in the light of Catholic principles. Here we in the Rural Life Conference have found participation in study groups, seminars and institutes particularly valuable in working out a constructive, Christian approach to these problems, and we highly recommend their use abroad for developing progressive ideas, programs and leadership.

A start in this required direction has already been made. Under the auspices of the Rural Life Conference, congresses were held at Manizales, Colombia, in January 1953, and at Panama City (for the Central America and Caribbean area) in April 1955. These congresses attracted many delegates—priests, sisters and lay people—from South and Central American countries and the Caribbean islands, as well as from the United States and Canada, and down-to-earth discussions, led by experts, were held on such subjects as land ownership, development of natural resources, the rural home, rural education and rural social institutions. In my opinion, the Manizales and Panama meetings represented at least a beginning in the direction of putting into practice in Latin America the sound and balanced doctrines of the Catholic Church, especially as they apply to life on the land. A concrete result that can be pointed to is the development of the Federation of Free Cooperatives in the Caribbean Area, an outgrowth of the Panama Congress. The proceedings of these two congresses were made available in both Spanish and English and have been widely distributed.

The latest Rural Life Congress—April 1, 1957, in Santiago, Chile—has as its theme "Man and Land in Latin America." Chile was chosen as the site of the meeting because it is a particularly critical area in terms of low levels of living, rising inflation and other factors. The Santiago Congress proposes to deal with the subject of man and the land in all its phases, emphasizing the teaching of the Church on ownership of property and the right of all human beings to reasonable opportunity to acquire a decent living. Action in Chile, we are convinced, will have a considerable influence in other countries of Latin America.

Conferences and congresses like this one are sometimes tiresome. Oftentimes people become discouraged because radical changes do not take place overnight. But they should not be deceived. The work may seem to move slowly at times, but it moves, and real progress is being made. What is essential now is that Catholics give their active support in this great task. With this support and the resources God has given us, we can literally change the face of the land.

# THE SCREEN

## A PICTURE'S WORTH A THOUSAND WORDS

PHOTOGRAPHY is the subject of two extraordinarily good new films. In "Funny Face," Fred Astaire plays a photographer on *Quality* magazine, one of those slick New York fashion magazines that somehow make all women look alike. His particular assignment is to find a photogenic model who wears clothes well and has character, spirit and intelligence—in other words, the Quality Woman. Since photographers can see more than meets the eye, he selects a cotton-stockinged highbrow (Audrey Hepburn) who runs a Greenwich Village bookshop and who is persuaded to go to Paris to be photographed in next year's styles only because she is a devotee of Empathicalism and hopes to meet the head of the cult there.

As directed by Stanley Donen, who knows how to make a film bounce, "Funny Face" is a merry romp. Borrowing only its title and several songs from the George and Ira Gershwin musical comedy of some years ago, it has Leonard Gershe's witty script to poke gleeful fun at magazine folk, fashion folk and folk who don't wash but have the last word on Existentialism. In addition to Fred Astaire, who's still in top form as dancer, singer and likable comedian in spite of his "retirement" from movies ten years ago, and Audrey Hepburn, who dances, sings, exudes charm and looks simply wonderful as a plain intellectual or a sleek model, the cast includes Kay Thompson, delightfully brittle in her take-off on career women, as the editor of *Quality,* Robert Flemyng as the Parisian couturier (the fashions were really created by Hubert de Givenchy) and Michel Auclair as the father of Empathicalism who becomes more interested in Audrey than his ism.

But the real stars of "Funny Face" are the photography and color which are used magnificently throughout Roger Edens' handsome production. Technicolor and VistaVision come into their own under photographer Ray June and his staff, and are given full imaginative play in the lavish "Think Pink" number (music and lyrics by Edens and Gershe, who added several songs to the Gershwin score) and in the clever song-and-dance number done to the movie's title tune by Astaire and Hepburn in a darkroom. Much of the picture looks as if it were filmed through pastel gauze and the effect is particularly flattering to the close-ups of Fred Astaire and the dancing of Audrey Hepburn. Paris and environs never looked better than in the stunning Technicolor shots of elaborately costumed Audrey posing for Fred's camera or the two leads gliding grace-



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fully to such haunting Gershwin tunes as "He Loves and She Loves" and " 'S Wonderful."

"Funny Face" may not exactly endear audiences to fashion magazines and their high-handed methods for pushing people around; but since Carmel Snow and *Harper's Bazaar* gave their assistance to the picture, it must meet with their approval. Anyway, the whole thing is a good-natured spoof. It is the visual beauty of "Funny Face" which is most impressive, but all departments have cooperated to make this the most successful movie musical in years.

A FASCINATING documentary film about the fun and art of photography, "The Naked Eye" has some things to say about journalism too. After giving a sketchy though interesting history of photography, with a special bow to Matthew Brady and his vivid record of the look of war, the film moves on to the moderns. On the way, of course, it pays tribute to Edison and the invention of movies, Eastman ("You press the button; we do the rest"), who started Americans on their rampage of amateur photography, and *Life,* which in 1936 changed the course of pictorial magazines. This leads to such famous American photographers as Margaret Bourke-White, Alfred Eisenstaedt (both surveyed too rapidly) and Weegee, shown in action in all parts of his beloved city, photographing New Yorkers from all walks of life with love and compassion. The last part of "The Naked Eye" is devoted at some length to the great Edward Weston and traces his fruitful career from his first camera in 1902. After almost a lifetime of photographing many phases of life, Weston became concerned with man's living wisely in the machine age or degressing into a mechanical man; he concentrated thereafter on pictures of shells, nudes and vegetables, to reiterate the richness of living and to show the wonder of simple things.

Produced, directed and written by Louis Clyde Stoumen, "The Naked Eye" is in itself a rich experience. Its visuals, consisting of motion pictures of the artists as well many illustrations of their work, are accompanied by sound effects, a fine musical score composed and conducted by Elmer Bernstein, and Stoumen's narration read by Raymond Massey. What could have become a monotonous array of beautiful still photographs with some commentary is, through Stoumen's skillful combinations of sight and sound, made into a lively documentary that is thoughtful, frequently amusing and always artistic.

ALL THE PHOTOGRAPHERS discussed in "The Naked Eye" would be pleased with "The Red Balloon," a 34-minute French picture about a friendship between a boy and a balloon. Produced, directed and written by Albert Lamorisse, who made the fine short about a boy and a horse called "White Mane," this new film is sheer magic—almost surrealistic in its story of the very small boy, charmingly played by the director's son, who finds the balloon on a lamp post, shelters it under an umbrella, takes it to school, and makes it, like a devoted puppy, his constant companion. In place of narration, the film relies on music and street sounds. But its whimsical humor, fantastic plot and stunning Technicolor views of Paris are stimulants for the imagination.

PHILIP T. HARTUNG.

# COMMUNICATIONS

## "THE WORKER PRIESTS"

Paris.

TO the Editors: Let me congratulate you for your excellent article about "The Worker Priests" [Mar. 1]. Father Reinhold handled a difficult matter, but he did so well that I am sure that in the hearts of his readers in America "misericordia superexaltabit judicium."

I was ordained by Cardinal Suhard who launched the experiment, and I could follow the case week after week, having many a friend among the worker priests. As a matter of fact, I knew very well the author (for there was one main author) of the "Dossier," and he was a student at Paris St. Sulpice Seminary with me. I am so sorry it has been translated and published in the States. Will it "fulfill any need," as Father Reinhold rightly asks?

Fortunately, since it was first published, more than one-third of the "seventy-three" have returned home. And we have strong hopes for many another one. Anyway, your "prayers and goodwill" will help greatly; but surely such an article as yours will do much to give the American "thinking Catholics" an undistorted picture of the problem. Indeed, many of them need such information, as far as I could judge during my two months' stay in a New York parish, when I was often quizzed about the famous worker priests.

(*Rev.*) F. L. DUFIRE.
Vice-Rector,
Petit Séminaire de Paris

## "BLOOMSBURY REVISITED"

Northampton, Mass.

TO the Editors: Most Americans know very little about Bloomsbury, and even those who travel know it chiefly as that rare part of London where London is at her most typical and most charming;



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where such places as Bedford Square, Russell Square, Gordon Square still group their quiet houses round old plane trees under which the ivies, the mosses and the lawns look much the same as when Dickens and Thackery saw them.

It is a pity, but not surprising, that Mr. Geoffrey Wagner [Mar. 8] should see all this as "that peculiarly depressing section of London." (No doubt he would find it less depressing if all the trees where cut down and the space devoted to nursery schools for the grandchildren of charwomen.) It is not surprising either that he should go on to abuse some of the people who lived there: Virginia Woolf, Lytton Strachey, David Garnett, Vanessa Bell and Duncan Grant. These are some of the choice and master spirits of their age. Let those people over here who are beginning to read about Bloomsbury know—it is important that they should know—that most of what Mr. Wagner has to say on the subject would not escape censure in a court of law as either libel or slander. They are not all "pacifists, pederasts, and literary pimps." Virginia Woolf did *not* "persistently vulgarize Joyce"—she practically ignored him. Vanessa Bell has certainly not perpetrated some of the worst paintings in the world—as a matter of fact she is known for having done some of the most beautiful. Roger Fry will *not* go down with Lytton Strachey as "a popularizer, a disseminator via inaccurate biographies of precisely that torpid amateurism, that philistinism even, which Bloomsbury boasted of opposing"; he is more likely to go down as the greatest and the most perceptive and the most honest and the most courageous art critic that England has yet produced; and Lytton Strachey as at least the writer of some remarkable prose. But how can we trust a man like Mr. Wagner when it comes to the arts? The ear needs training as well as the heart and the head and the eye; and it is clear that a person who can dismiss the London home of Virginia Woolf simply as "that peculiarly depressing section of London known as Bloomsbury" is no fit guide for those who are or who hope to be civilized.

PAUL ROCHE.


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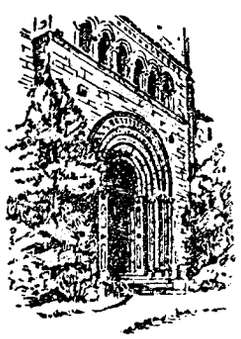

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## "IN NECESSARIIS UNITAS . . . "

Enghien, Belgium.

TO the Editors: Allow me to commend you for reproducing [Dec. 21] the editorial of the North-Central Louisiana *Register* on the use of the vernacular in the liturgy. I thoroughly enjoyed this article.

However, one thing I believe is open to question. The frequently quoted "*In necessariis unitas, in dubiis libertas, in omnibus caritas,*" which is evidently the inspiration for the "famous formula for fruitful controversy" quoted in this editorial, may well be a formula for fruitful controversy (though I think that some useful distinctions might be made). It is certainly not from St. Augustine, however. The formula is found *nowhere* in his works. Frequently the reference behind this quotation is written as *Confess. August.* or *Conf Aug.* I am not certain of this, but I believe that the reference is to *Confessio Augustana*—the Confession of Augsburg. At any rate I do not believe that you will find this phrase in the Confessions of Saint Augustine nor in any other works of that great Doctor.

My own interest in this question began when I began to doubt that Saint Augustine would have formulated his phrase in such a manner, the distinction between *necessaria* and *dubia* not being at all characteristic of Augustine's style. I believe that he would rather have opposed *certa* to *dubia.* When I sought to verify the quotation in the works of Augustine, I found that it was not there!

Please excuse this insistence on what is really, perhaps, a small point. I thought you would find this odd history of a formula enlightening.

(*Rev.*) H. J. FAGOT, S.J.



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OOKS

# The Duties of a Modern Critic

RINCIPLES AND PERSUASIONS. By nthony West. Harcourt, Brace. $4.50.

By WILLIAM JAMES SMITH

FOR SOME reason—possibly a simple deficiency of fingers and oes—Mr. West's publisher, on the acket of this collection of *New 'orker* book reviews, refers to it as selection of twenty-*six* essays, hile between the covers there are ctually a spanking twenty-seven—ith a tart little introductory essay o boot. It tempts one to speculate hich of these controversial reviews Ir. West slipped in while Mr. Harourt—or Mr. Brace—was looking he other way. It was one of the ore infuriating ones, no doubt, for Ir. West has the true journalistic air for arousing heated discussion.

As to why Mr. West causes so uch angry talk it is not easy to ay. There are a number of theories. Ir. West has one himself. He sugests what it is in the introduction o this volume: "It seems to me that ne of a modern critic's duties is to eep the sharp edge on words, and o maintain standards by occasionlly exposing the commercial prodcts that pass for contributions to ur cultural inheritance to the full eight of aesthetic and ideological riticism. The mind bloats and softns on a diet of pap, and there is ood reason for reminding the genral reader from time to time that ap is pap and not good red meat. . . This accounts for my occasional lasts at targets of opportunity that cademic criticism would pass by as eneath its notice."

As to who qualifies as pap, however, in the selection Mr. West has ade for this volume it is hard to ay. He discusses a number of acaemically fairly minor books (Les-y Blanch's edition of *The Memoirs f Harriette Wilson,* Mrs. Cecil Voodham-Smith's *The Reason Vhy,* Machado de Assis' *Epitaph of Small Winner,* Ralph Ellison's *Invisible Man,* and others) but his ttitude toward these works is genrally laudatory. On the other hand, he "blasts" in rapid succession George Eliot, George Orwell, Reinhold Niebuhr, François Mauriac, Charles Dickens, and Henry James —authors whose works Mr. West can scarcely regard as pap, however infuriating he may find them.

Indeed, the one bit of "pap" that Mr. West can be said to blast in this collection is Mr. Edwin O'Connor's *The Last Hurrah.* This he does very tellingly, but with a vehemence and a humorlessness that seem excessive. Mr. West, in fact, tends to be repelled in general by humor of any sort. His angry denunciation of Ivy Compton-Burnett, however, for not sticking to the truth and for implausible plotting, among other crimes, has a certain wild humor of its own.

Generally speaking though, however much Mr. West may have been carried away by his vision of himself as the blaster of pap, the controversy he arouses is scarcely explained by his attacks on books that are enjoying, justifiably or not, a certain measure of popular success. *New Yorker* readers are too sophisticated to resent that. And the note of crapulous dyspepsia is standard *New Yorker* equipment, which everyone knows is merely intended to disguise a boyish excess of feeling.

Granville Hicks in the *New Leader* some months ago attacked *New Yorker* reviewers in general and West in particular for some sins which he cataloged in detail. Hicks' chief criticism of West was on the grounds of his irrelevancy. An example of the irrelevancy that Hicks was condemning presents itself in the very first essay in this collection. It is a review of a biography of Charles Evans Hughes by Merlo J. Pusey. The first sentence of this ten-page review reads: *"Charles Evans Hughes* is written, to tell the truth, with a noticeable lack of literary grace, but Mr. Merlo J. Pusey has made his biography of a genuinely great man an unusually interesting book." This is the sum and substance of what Mr. West has to


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Among the many American and European writers on the spiritual life who have thus far contributed to CROSS AND CROWN are Fr. Reginald Garrigou-Lagrange, O.P., Fr. Louis, O.C.S.O. (Thomas Merton), Fr. James M. Gillis, C.S.P., the late Walter Farrell, O.P., Fr. Gerald Vann, O.P., Clare Boothe Luce, Leo Brady, Alice Curtayne, Hilda C. Graef, and Theodore Maynard.

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say about Mr. Merlo J. Pusey or his book. The noticeable lack of literary grace is not documented, and how Mr. Pusey has made his biography "unusually interesting" is never explained.

This tradition in book reviewing, of course, is a venerable one. And it is justifiable by a telling argument —Charles Evans Hughes is considerably more interesting and more important than Mr. Pusey or his book. Why bother with Mr. Pusey? Mr. West does not even indulge the standard subterfuge that he is correcting a basic misapprehension of Mr. Pusey's. Mr. West, however, is not above this convenient gimmick. We have but to turn to his review of Mrs. Cecil Woodham-Smith's *The Reason Why* for a perfect example. Mrs. Woodham-Smith receives this sort of get-out-of-the-way treatment in the first sentence: "*The Reason Why,* the latest of Mrs. Cecil Woodham-Smith's brilliant studies of life in Victorian England, takes its rather awkward title . . . etc." Thereupon Mr. West proceeds to give us his brilliant study of Lord Cardigan, the dubious hero of "The Charge of the Light Brigade" and of Mrs. Woodham-Smith's book. The author gets a peek in again at the end: "Whether Mrs. Woodham-Smith intended it to be so or not, the fascinating background story of the death in action of this splendid fighting unit is a forceful indictment of aristocracy and the aristocratic principle." This subtly suggests that Mr. West has wrenched the real meaning from Mrs. Woodham-Smith's turgid pages—that she, blinded by the trees, could not see what is was she meant. In point of fact, poor Mrs. Woodham-Smith has done everything but stand on her head to make precisely this point—though perhaps not so simple-mindedly.

This, by the way, brings up the matter of Mr. West's prodigious learning, which his publishers point to admiringly on the book jacket. No, let us be precise. They point out that the *range* of his learning is prodigious, which may mean, of course, that he knows something about applesauce and something about zebras. Or it may be, as Mr. Hicks suggests of this aura, that the reviewer has the wit to find his way to an encyclopedia.

One is tempted at times to indulge in Mr. West's favorite device of *argumentum ad hominem* and write him off as a historian *manqué* —and to deplore the loss, too. This would serve the purpose, at least, of explaining his carping approach to other historians. Perhaps it is not so simple as that. Mr. West's point of attack in criticizing these rival historians, if we may call them that, usually devolves around the fact that they read contemporary concepts into material that knew nothing of them. But, oddly enough, Mr. West is peculiarly addicted to this sort of misreading. The most egregious example of this sort of irrelevant interpretation is his astonishing attack on George Eliot. Marian Evans was assuredly a sanctimonious girl and some of this carries over into her subsequent attempts to justify the marital irregularity of her life with Lewes, but to make of her a brassy little hypocrite is surely to do violent injustice both to the woman and her times. And to proceed from this to a wholesale condemnation of her novels is an unmatched example of aesthetic irresponsibility.

This sort of personal attack as a basis for an "aesthetic" criticism is a specialty of Mr. West's. George Orwell, for example, was unhappy at school. Ergo: "Whether he knew it or not, what he did in *Nineteen Eighty-Four* was to send everybody in England to an enormous Crossgates to be as miserable as he had been." François Mauriac attacked Mariolatry. Ergo: "It was interesting . . . not only as a profession of belief but as a singular revelation of the extent of M. Mauriac's dislike of women." Material of this sort not only does not qualify as literary criticism, it is not even good literary gossip.

In his introduction Mr. West invites his readers to judge of his values for themselves. On the surface this is not too difficult. Mr. West is philosophically in the Rationalist-Humanist tradition to which so many subscribe, in large measure as a matter of historical inertia i for no better reason, and for al that the attitude runs counter t much that is most vocal and mos persuasive in current philosophica thinking. Yet he is quite capable o restraining his natural bias and ren dering considered judgement o minds alien to his own (Graha Greene, for example, though per haps for the wrong reasons). Unles they be as alien as Niebuhr's— whereupon Mr. West stamps hi feet angrily.

Mr. West hates pessimists. H hates haters. In a review of Zola h quotes one of Sherwood Anderson' literary inanities apropos Henr James: "I can't really care muc for any character after he get through with it. . . . I've a fancy— can it be true that he is the novelis of the haters? Oh, the thing infinite ly refined and carried far into th field of intellectuality, as skillfu haters find out how to do." Now Anderson, it is apparent even fro this quotation, was attacking Jame for something more than his "hate fulness."

The word intellectuality here i not adventitious in the context. In tellectuality is the mask of the skill full haters. And, of course, all o Anderson's work is run through with this vein of suspicion of the in tellect, a search for the secre springs of animal optimism in th dark laughter of the instincts, a deep-seated, if not necessarily vi cious, distrust of the intellect.

On the face of it, it would be ab surd to equate Mr. West's attitud with Anderson's. Does he not at tack Niebuhr precisely on th grounds that he rejects reason? Th answer is simple enough. Mr. Wes is for reason when it is conducive t optimism. Any reason that turn away from this optimism Mr. Wes rejects as non-reason. And yet th fact remains that the pessimists, yes and even the haters, have writte much that is most enduring an most noble in our literature. It i not, perhaps, a coincidence that Mr West once worked for Mr. Luce At times he sounds very much lik a Life editorial—only a more lit erate one—on the need we hav for a Positive Literature.



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# Delightful Dickensian Detective

MEMOIRS OF A BOW STREET RUNNER. By Henry Goddard. Introduction by Patrick Pringle. William Morrow. $4.75.

By VIVIAN MERCIER

THIS BOOK brings us directly into the world of Inspector Bucket (*Bleak House*), Passepartout (*Around the World in Eighty Days*), and Poe's Dupin. Henry Goddard (1800-1883) is a stolid Englishman with the intuition, at times, of an hysterical gipsy woman. In many of these stories of detection, dictated in his own inimitable style, he plods onward in the most routine way to the inevitable end. But in the case of a Mr. John Todd he wanders clueless across North America—on the vague assumption that Todd has fled there rather than to, say, Australia—until he finds his man in Janesville, Wisconsin.

On another occasion he was strolling down Beekman Street here when his companion spotted one of the French embezzlers they were seeking. A moment later, Goddard ran into a New York police captain whom he hadn't seen for years and who helped him to make the arrest. The only word for that kind of luck is "serendipity." In another case, where the trail was really hot, he tracked a man all the way to Australia. These globe-trotting achievements belong to his later, "private eye," days.

Mr. Patrick Pringle, a recognized authority on British police history, provides a most informative introduction, giving the history of the Bow Street Runners and the life story of Goddard, the only Runner known to have left memoirs. Mr. Pringle supports most of the cases with data from other sources.

Goddard, who began life as a fishmonger, is one of the first great detectives not to graduate—as Vidocq, for instance, did—from the criminal classes. Sturdily respectable though he is, he sometimes warns pickpockets to lay off a function where he is protecting the guests, or grabs the money and lets the man go, when he fears extradition will not operate.

His style, whether narrative or dialogue, is full of ungrammatically Dickensian delights:

"On receiving this information we felt certain that we were right in our conjectures and our suspicions confirmed. Away we went that evening at eight o'clock to report to Mr. Morgan all that had taken place since my eye had caught the number of the Cab opposite to the house of correction to the time of our now seeing him.

"After telling him as before stated and looking steadfastly at us he said, 'What Ferrets, what Devils you are to get at it in the way you have done; what would you like to take, or shall I order some oysters?'

" 'Yes!' I said, 'they will be a treat.' "

Viewed as sociology, detection, or a monument of prose style, this book is a treat, thanks to Mr. Pringle—and Runner Goddard!


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# Amoral Diary

CLAUDINE AT SCHOOL. By Colette. Farrar, Straus and Cudahy. $3.50.

By ALICE SAXON

*CLAUDINE AT SCHOOL* has many of the characteristics of American sagas of this same genre and written around the same time —the almost intolerable perfection of the school girl heroine, fair in every conceivable manner and effortlessly bright in all her studies— the episodes and escapades employing plenty of Oufs! Poufs! and Oh, my Goodnesses! In the American version all is innocuous and the school girl heroine is surrounded by a bevy of "chums" only a notch less fair and endeared to each other by a chumminess whose essence is undefinable and resembles nothing to be found anywhere in real life. But Claudine shines forth in an odd bunch of lying, pinching, squealing, cheating, pencil- and paper-eating schoolmates whose relations to each other, under Colette's Gallic analysis, break down into cold-blooded contempt or passionately selfish infatuations.

Writing in the person of Claudine, supposedly keeping a tireless diary of her senior year at school, Colette proves herself incapable even at this point in her career of writing mere nonsense (or if some find it nonsense it is at least wonderfully astute nonsense). There is nowhere any hint of conscious form, of any attempt to construct some serious whole; the scheme is to entertain, for the most part by shocking or debunking: "This is the way people really behave and don't think *I* don't know" is the one almost anxious concern of the youthful narrator. She is thus, as has been said, completely amoral. But she has perhaps a certain moral fiber, a kind of mocking, boot-kicking scorn for all kinds of sham, for the various outrageous inanities served up to the schoolgirls of her generation. And with only the lightest touches here and there, a portrait emerges: a rather affecting one of a splendidly alert, well-endowed, restless fifteen year-old living at home with a classically absent-minded scholar-father, who mildly remarks when she returns from an out-of-town trip that he never sees her around the house these days, and whose subscriptions to various scholarly quarterlies she diligently renews lest they lose prestige with the postman—and attending a school which provides, in legitimate pursuits at least, but a fraction of what her mind is able to absorb and employ.

Hence we find her skipping to school at 7:30 in the morning, anxious not to miss a single detail of some current faculty intrigue which she is quite sure will culminate in a "scene" on this particular day; or breaking out into wistful and delightful anthropomorphic eulogies to her little cat Fanchette, the only creature who commands her complete trust and admiration; or at the ball given at the end of the year when having fiendishly satisfied herself that she is easily the most attractive girl there she confesses that she is not enjoying herself a bit, that her "soul is overwhelmed with sorrow" because she

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wishes she were dancing with someone she loved completely, to whom she could tell everything that she now confides only to Fanchette or to her pillow. In these moments her constant attempts to ferret out the mysteries of life in the most cavalier fashion become almost pathetic. Quite characteristically she dwells on this sorrow for but a minute and hurries on to report another bawdy incident as the book closes.

It is all the more interesting that the school in this book is not a private boarding school but a district public school, so that in addition to that peculiar ingrown aura which pervades the former we get plenty of local color—hilarious vignettes of board of education officials; sophisticated perusals of the types of students (there are the timid swarthy peasant girls laboring to become school teachers so that they may wear hats and slave indoors instead of out); and episodes which are in themselves pure gems —the sally to a nearby town to take the certificate examinations, a three day madness of quakes, tears, absurdities and incredible cheating; and the preparations to receive a visiting dignitary—the girls wearing curl papers for three days, dousing their handkerchiefs with "smell-nice" and descending upon the Minister of Agriculture in their excessively blued and starched muslins and bushy manes like an "army of female Gauls."

It would be a shame if anyone (to whom this subject matter is not anathema) were to pass up *Claudine at School* as simply a literary curiosity to be made note of but not read. Regardless of lack of serious intent the amount of authenticity, shrewdness, wit and vivacity to be found in this early piece of Colette is rare. Conversely, there is only as much dullness to be found in its pages as Claudine herself could have endured.


**REVIEWERS**

**William James Smith, a frequent contributor, is one of the editors of the *Atomic Industrial Forum*.**

**Vivian Mercier is a member of the faculty of the City College of New York.**

**Alice Saxon is a regular reviewer for The Commonweal.**



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